

# LABORED FIFTY YEARS IN CHINA

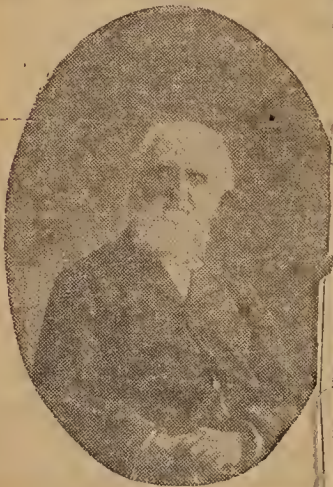
Rev. Dr. Baldwin, of Glen Ridge,  
Has Many Interesting Recol-  
lections of Orient.

## CHANCES OF ANOTHER UPRISING

Interesting statistics and observations are related of the Chinese Empire and its people by Rev. Dr. Caleb C. Baldwin, of Glen Ridge, a veteran missionary. He was graduated from Princeton in 1841. For three years he taught in a State academy in Maryland. In 1847 he was graduated from Princeton Theological Seminary, and left the same year for China, settling in Foo-chow, where he devoted fifty years of his life to evangelistic, educational and literary work. Dr. Baldwin's daughter, Mrs. William S. Fairchild, of Glen Ridge, was born in China. His other children are Mrs. W. C. Robbins, of South Africa; A. D. Baldwin, of Orange, and Mrs. G. H. Gerry, of East Orange. Dr. and Mrs. Baldwin returned to this country in 1895. Mrs. Baldwin died the following year. Since then the clergyman has made his home with his daughter, Mrs. Fairchild.

Since returning to America Dr. Baldwin has kept in correspondence with a number of his fellow mission workers whose opinions differ as to the political situation at the present time. Some think there will be no more uprising among the Chinese, while others believe there is danger of another outbreak. Should this occur there are a few who affirm that it would result in the dismemberment of the empire and the country being brought under the rule of foreign power.

Dr. Baldwin, who will be eighty-three years old in April, was one of the missionaries sent out under the American Board of Foreign Missions. Accompanied by Mrs. Baldwin, he left Bloomfield for Foo-chow on November 3, 1847. They took voyage on a sailing vessel from Philadelphia, via the Cape of Good Hope, and



Rev. Dr. Caleb C. Baldwin.

were over four months in reaching Hong Kong, and about two weeks in a Portuguese coaster, called a lorch, from that port to their destination in Foo-chow.

In referring to the work of the missionaries Dr. Baldwin said that, naturally, the first difficulty experienced by the missionary is the task of learning the language, which is first attempted by the aid of signs, the pupil finally learning the word by repeating after the teacher the sound. One of the chief obstacles to overcome, Dr. Baldwin said, was to distinguish the tones.

Next to the language Dr. Baldwin declares that one has to study closely the Chinese religion. In the carefully considered estimate of the "lights and shadows" met with daily, the Chinese have the solid qualities of intelligence, method, industry and quiet, persistent diligence, coupled with a very careful regard to the chances of success or failure. Being content with small gains, as their redundant population compels them to be, they are indeed hard, calculating materialists. Their national policy is reactionary and obstructive in a most intense degree, and their ideas rigid and stereotyped. All exceptions to this are due to the growing influence of schools and colleges under foreign supervision. As one looks deeper into Chinese character, the "shadows" deepen. In religion, the Chinese worship heaven and earth as being the highest. A rough estimate gives fully one million temples, ten millions of idols, the cost of which is fully \$1,000,000,000. Their moral distinctions are quite confused or ignored, for the worshipper takes no account of the ancestor's vices. He may have been base and ignoble, the most wicked of men—a thief, a drunkard, a murderer—yet he receives a worship as full and profound as the most virtuous.

There were two occasions during Dr. Baldwin's long residence in China when he was molested by the natives. Once while in a village he was pelted with stones by a number of boys. He succeeded in capturing one of the number, whom he intended to reprimand, but without a moment's warning he found himself surrounded by natives, and it was only by getting away quickly that he escaped harm. He had a similar experience when crossing a river.

city. 7:45 o'clock, evening prayer; sermon subject, "The Religion that Pays." Wednesday at 4:30 P. M., litany and brief address. You are invited. W. D. Stevens, R. D., rector.

### **Universalist.**

REV. HENRY R. ROSE, PASTOR.

Church of the Redeemer—Broad and Hill. Morning at 11. Subject: "The Life Motto of Benjamin Franklin." Sunday-school at 10. Evening at 7:45. Concert by the choir. Mr. Carl Schoner, violinist. The pastor will speak on "The Responsibility for the Clifton Avenue Tragedy." Male chorus will repeat "Comrades in Arms." Strangers invited morning and evening.

### **English Lutheran.**

GRACE ENGLISH LUTHERAN CHURCH—Mercer street, near High street. Rev. M. S. Waters, pastor. Services, 10:45 A. M., 7:30 P. M. Sunday-school, 2:30 P. M. Luther League meeting Thursday evening. A cordial invitation to all.

### **Christadelphian.**

CHRISTADELPHIAN ECCLESIA (Brethren of Christ)—Lincoln Post Hall, over Central Railroad Station, Broad street. Sunday evening at 8 o'clock Mr. Brittle will speak on "The Reality of the Return of Christ to the Earth." All are most cordially invited to attend.

### **Christian Science.**

FIRST CHURCH OF CHRIST, SCIENTIST—17-19 West Park street. Sunday services 10:45 A. M. Evening services, 8 o'clock. Sunday-school, 12 M. Wednesday evening testimonial meeting, 8 o'clock. Reading-room open daily from 10 to 4. Subject to-morrow, "Man."

### **Spiritualist.**

PUBLIC SPIRITUAL CIRCLE—Conducted by Mr. George Clark, at 97 Washington street, 7:15 P. M. Silver collection.

THE FIRST CHURCH OF SPIRITUAL PROGRESSION will hold their meeting in the hall corner of West Park and Broad streets at 8 P. M. Rev. H. C. Dorn will occupy the rostrum. Silver collection. All are welcome. G. A. Dorn, president.

### **Woman's Christian Temperance.**

THE SECOND W. C. T. U. will hold a Gospel temperance meeting on Sunday afternoon at 4 o'clock, under the auspices of the Reform Club, 43 Belleville avenue.

W. C. T. U.—Corner of Gould avenue and Fourteenth street, will hold a meeting Sunday, March 1, at 4 P. M. Edward S. Black, chief templar of the Unity Lodge of Good Templars, will speak on "Worse Disasters Than the Clifton Avenue One." Thursday, March 5, annual supper will be served in hall at 6 P. M.

FLORENCE RANDALPH WOMAN'S CHRISTIAN TEMPERANCE UNION will hold platform meetings Sunday evening in Zion Church, Pennington street, commencing with lively song service at 7:45. Mrs. Sarah D. Pierce will have charge, assisted by the newly elected officers and the church choir. Solos by white and colored talent. All are welcome.

WOMAN'S CHRISTIAN TEMPERANCE UNION—128 Mulberry street. Sabbath

# Voyages -

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## To + from China (1847 to 1895)

- 1) From U.S. "Valparaiso" from Phila<sup>a</sup> + New Castle Nov. 11 + 14 (leaving Bloomfield on the 3d) Nov.  
(by Portuguese Lorch 14. K. to Foochow) 1847
- 2) " Foochow, the "Spitfire" to Plymouth, Eng. Oct. 25 '57.  
(by "City of Baltimore" Liverpool to N.Y. March 17 '58.
- 3) " New York, the "Raven" to H.K. Sep. 27 '59.  
(by Steamer "Manilla" H.K. to Foochow Feb 2 '60)
- 4) " the family by the "Great Republic" H.K. to N.Y. April 1871. ✓
- 5) - I stayed a year in F. then (with Chinese (Ka Kee) to U.S. 11 1872.
- 6) " U.S. to Foochow (with Alice + Agnes) probably October? 1873.  
(A. + A. back to U.S. under Miss German's care (probably in 1878)
- 7) " then we two (Father + mother) returned to U.S. from Foochow Apr. 1886.
- 8) " U.S. returned (we alone) August 1887
- 9) - and (after a term in F.) came back to U.S. April - June 1895.

# ALPHABETIC DICTIONARY

OF THE

## FOOCHOW DIALECT.

### A

**1 鴉** A raven with a white streak on its breast: the former is used in the term for opium: 'ã ä, or 'lõ ä, (coll. lõ uä), a crow, a raven; coll., 'ä piêng opium; 'ä piêng hõng, opium as prepared for smoking; 'ä piêng guäng, an opium shop; 'ä piêng tà, crude opium, opium in balls; 'ä piêng ngiêng, confirmed in the habit of smoking opium; 'ä piêng sai, dregs of opium, as adhering to the pipe in smoking.

**2 丫** Forked, a fork, a crotch; the parting of two fingers, branches, or tines: 'ä kuäng, a slave-girl, a maid-servant; coll., 'ä tau, a female slave; 'ä tau giäng, a slave girl.

**3 阿** Read õ; used for the coll. ä, as in 'ä cì, a cicada, a locust; 'ä däng, to chaffer, to haggle; 'ä bäng hũ, or ä däng kã, a chafferer, a skinflint, a mean fellow.

**4 ä.** A coll. word, as in ä-cä, used for lä-cä, dirty, foul, vile.

**1 吓** A coll. character, used for the disjunctive or, as in õh-cióng-uäng ä mû, is it so or not? also euphonic and emphatic, as in 'sê ä, yes, it is, right.

**2 亞** Inferior, second, next, junior; to esteem lightly; hunchbacked, ugly; used as a prefix to names: 'bõh ä, not inferior; com., 'ä huõ, the second class of Kùjín literary graduates, comprising from the sixth to the twelfth, as their names stand on the official list; 'ä sêng a secondary sage, as Mencius; 'ä máng another designation for Mencius.

Dumb, unable to speak; dull, faded; a cracked sound, as of a bell; confused noise of children; wheezing; the nape of the neck 'ã hëu, dumb, a dumb person; 'ã cẽ (coll. ä cẽ), a mute; 'ã-mẽ, an enigma, a riddle; com., 'bäng-ä, dumb, a mute; 'siäng-ing ä, the voice hoarse; tiêng-lêng dẽ ä, deaf and dumb, incorrigibly stupid; coll., ä cũ s'äh uông-liêng, the dumb eat the (bitter) uông-liêng herb; met., one dumb with grief.

Brothers-in-law: 'ing ä, relatives by marriage, especially brothers and parents.

Read äu; coll. ä: to snap, to break in two, to twist: 'ã siék to break in two; ä huä, to pluck flowers; ä ciá to break the sugar-cane; 'ä chũ, to bend or wrench hands, as in a trial of strength; met., perverse, refractory; ä làng-dòng, or ä ðoi-dòng, to snap or break in two.

A coll. word used at the end of a sentence; an exclamation of pain or surprise spoken ä or ä, according to intensity of feeling: äi ä, or äi ä oh! ah! sé ä, it is certainly; hõ ä, good, excellent.

Read hä; coll. ä; down, inferior, low, mean; next, once, a time, a while; below, under to descend; a little; a particle denoting fold or quantity; 'ä niêng, the following year; ä nguõk next month; ä dâ, below, under; siõh-ä once; làng-ä twice; ðing siõh-ä wait a little; ä büäng one and a half; làng-ä sã twice as much; ä-giê the following quarter of the year; 'ä-ngũ, or ä-dâu the afternoon; ä-ciêng low, vulgar, mean; ä-cõh

啞  
癡  
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吓  
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下  
ä

1 烏鴉 2 老鴉 3 鴉片 4 鴉片 5 鴉片 6 鴉片 7 鴉片 8 鴉片 9 鴉片 10 鴉片 11 鴉片 12 鴉片 13 鴉片 14 鴉片 15 鴉片 16 鴉片 17 鴉片 18 鴉片 19 鴉片 20 鴉片 21 鴉片 22 鴉片 23 鴉片 24 鴉片 25 鴉片 26 鴉片 27 鴉片 28 鴉片 29 鴉片 30 鴉片 31 鴉片 32 鴉片 33 鴉片 34 鴉片 35 鴉片 36 鴉片 37 鴉片 38 鴉片 39 鴉片 40 鴉片 41 鴉片 42 鴉片 43 鴉片 44 鴉片 45 鴉片 46 鴉片 47 鴉片 48 鴉片 49 鴉片 50 鴉片 51 鴉片 52 鴉片 53 鴉片 54 鴉片 55 鴉片 56 鴉片 57 鴉片 58 鴉片 59 鴉片 60 鴉片 61 鴉片 62 鴉片 63 鴉片 64 鴉片 65 鴉片 66 鴉片 67 鴉片 68 鴉片 69 鴉片 70 鴉片 71 鴉片 72 鴉片 73 鴉片 74 鴉片 75 鴉片 76 鴉片 77 鴉片 78 鴉片 79 鴉片 80 鴉片 81 鴉片 82 鴉片 83 鴉片 84 鴉片 85 鴉片 86 鴉片 87 鴉片 88 鴉片 89 鴉片 90 鴉片 91 鴉片 92 鴉片 93 鴉片 94 鴉片 95 鴉片 96 鴉片 97 鴉片 98 鴉片 99 鴉片 100 鴉片

or *á-sià*, sordid, niggardly; *'á-gú* the lower regions, hades; *á-sing* or *á-dông*, the lower portion of the human body; *'á-nik* a future day; *'á-ing*, a menial, a servant; *á-huôi* or *á-chéu* the next time; *á-né-huôi*, the very next time, another time, hereafter; *'á-hũ* the lower prefectures (of Fookien); *'á-nàng*, name given to the S. E. maritime districts of Fookien; *'á-huô*, the next literary examination; *'á-chũng* the next primary examination; *páh gũ-á* to strike a few times, give a few blows; *á mã dái* grasping, overreaching; *ná siôh-á* just once; only, but, this only; this one point remains, as to be spoken of or considered; *'á-hài*, or *á-bà*, the chin; *'á-só* a secret, something concealed, a secret purpose or design, as *i ô sié-néh á só* what secret design has he? *'á-chũu*, to put the hand to, to seize, to begin to do; *á mã iéng* a feast given to a friend on his arrival; *á báik-dáeng* a bully, a rough, a rascal.

dark; *'mgh á*, don't delay; *á si diò nik* to procrastinate from day to day.

A coll. word, as in *á muông*, street night-gates; *á muông biêng*, at the side of these gates

Low, short, diminutive: com., *'á cūng*, a small breed, applied to men and lower animals; *á á*, diminutive in stature; *á mã*, the crouching posture of a boxer; *á-sá* low and small; coll., *'á cū*, a dwarf; *'á gáh* a small frame — a small size or kind, as of fowls: *'á-báik-gũi*, black dwarfish imps in the processions of the *ngũ-dá*; *á nòh nòh* (spoken *á nũ nòh*) very low in stature.

矮 矮 矮

A shoe, shoes slippers, brogans: com., *'á nók* shoes and stockings; *'á-dái* shoe-strings; *'á-li*, shoe-lining; *'cháu-á*, straw shoes or sandals; *'dàng-á*, satin shoes; *siông á*, figured shoes; *á káu*, the mouth or opening of a shoe; *á-càng* a shoemaker's awl; *'á iông* a shoe-pattern; coll., *'á-ciông*, the sole or bottom of the shoe (to beat one with); *á-bék* a shoeing-horn, made of bone or brass; *séung á*, to put on shoes, to wear shoes; *'á-tô*, wooden-soled shoes; *'lông á* or *lông á-tô* women's over-shoes; *á-giàng*, small shoes; *á-móng* the uppers of shoes; *'á-huông* a shoe-last; *á-pé* toe of a shoe; *á-sá*, shoemaker; *á dông*, the heel of a shoe; *á-dàng-siàng* the heel cord of women's shoes; *kék á-ciông páh neng*, to beat one with a shoe-sole.

鞋 鞵 鞵

<sup>2</sup> 厦 Read *há*, coll *á* as in *'á-muông*, Amoy; *'á-muông hái-nông*, the Amoy superintendent of Trade; *'á-muông độ* the Tantai of Amoy.

<sup>3</sup> 媿 Read *ngá*; used for the coll. *á*: the crying of a child.

<sup>1</sup> 𠵹 A coll. word, perhaps a corruption of *đu*. behind, after, rear: *á-dâu* (or *lâu*), or *á-dâu-sié* behind in the rear; *gũng á-dâu*, to follow after; *diôh á-dâu*, is behind, is in the rear.

A coll. word, used in formal affirmative answers; a sound of assent, yes, just so.

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<sup>1</sup> 挨 推 To delay, to detain, to hinder; late, slow; to push; to procrastinate, to put off; to pass time lazily; to beat, to strike on the back; to place at the side; to force, to crowd, as with the elbows; next, near: com., *'á-iông*, to delay, to wait, tardy, slow; *'á si*, behind time, late; *á mý* to push the querne; *'á-bá*, those acting as subordinate sureties for students; coll., *'á di*, or *á-sá*, delay, to be late; *'á siôh-nik* to delay a whole day; *muông á*, to keep putting it off, to delay from day to day; *á gáu áng*, to delay till

A coll. character: can, able to; apt, capable, competent; possibly, probably; as an auxiliary, am, is, do, does, will: *á hiên* or *'á hiên-dék* can comprehend, I understand it; *á-sai-dék* it will do, answers the purpose; yes, may do it; *'á cộ* or *á cộ-dék* can do it, it can be done, practicable, feasible; *'á siàng*, able to finish; *á sê* possibly, perhaps; *á sê mã-cú* it is so perhaps: *á hỏ*, can improve, will get well: *á cộ mã cộ* can you do it or not? is it practicable? *'á tũng*, can comprehend it: *'á mùng*, to understand clearly; plain, clear, perspicuous; *á siáh* can eat; *á siáh-dék* eatable, fit to eat; *á páh* can strike, pugnacious, contentious; *á mã* or *á mã* can

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1 下 2 下 3 下 4 下 5 下 6 下 7 下 8 下 9 下 10 下 11 厦 12 厦 13 厦 14 厦 15 延 16 延 17 延 18 延 19 莫 20 莫 21 莫 22 子 23 矮 24 矮 25 矮 26 鬼 27 鞋 28 鞋 29 鞋 30 鞋 31 鞋 32 鞋 33 鞋 34 鞋 35 鞋 36 做 37 做 38 做



C. C. Baldwin

2 愛 Read *ái*; coll. *ái*: an exclamation or ejaculation, about the same as *ái*, q. v. *ái* *ái*, an ejaculation expressive of pain or of severe labor, as in carrying a heavy burden.

3 媛 An unauthorized character: a girl: com., *l'eng-ái* your daughter.

4 靄 Cloudy, obscure, murky, clouds hiding the sun.

5 儗 Like, similar; simulated; hard to see.

6 曖 Cloudy, obscure, sun hidden by clouds; *ái-dái* cloudy, murky; *ái-ái* obscured, as the moon; *ái mui* confused, as the mind, to do anything confusedly or carelessly.

7 曖 Dimness of sight, to see indistinctly.

8 隘 A pass, a defile; *met.*, contracted, narrow-minded, mean; exacting, rigid, stern; distressed, urgent; impeded, stopped up; confined, straitened: *hieng ái* a narrow, irregular valley; *met.*, partial, unjust.

1 欸 唎 Read *ái* and *ái*; coll. *ái* (or *ái*): an ejaculation of surprise; a prohibitory exclamation, stop! don't!

Aik.

1 阨 An obstruction, a stop; a defile a pass, a dangerous path; a calamity, accident, affliction, trouble; distressed, embarrassed, poor; the 3d also means a small door: *áiik náng* distress, sorrow, affliction; *áiik g'ung*, extremely poor; *vái áik* calamities and troubles; coll., *áiik m'ók d'ók guó* can't escape the calamity; inevitable, fatal, as disease.

To press the hand upon; to seize or hold with the hand; to repress; to gripe, to clutch; to grasp; to pull; to touch with the finger; to lay the hand on anything; also used in the sense of placed, put away: coll., *áiik ch'iu*, to press or touch with the hand; *áiik u'ung*, to bend, to deflect, to make crooked; *áiik g'ing*, to press tightly, to secrete; *áiik l'oh* to press down; *áiik áik* press down! press on in it! *áiik bi'eng* to flatten by pressure; *áiik gi'eng-t'au*, to lay the hand on one's shoulder; *áiik ch'iong áik bi'oh* to lean against walls, as small-footed women in walking; *áiik d'eng-n'ē k'ó* where has it been put?

扼 扼 *áiik*

A yoke; the yoke of a carriage; a yoke, a restraint, a principle of conscience.

輓 *áiik*

Aing

Read *áik*; coll. *áing*: a dull fire; to smother, as a fire: *áing táng* to smother burning coals in a jar; *áing hu'oi*, to extinguish fire; a dull fire, as olive wood makes *áing di'eng* (the jar) filled; *áing táng-áing* a jar for extinguishing coals in.

燜 *áing*

To limit, to fix or set a time; to settle, to determine; to assign, to adjust, to appoint, to agree upon; to impede, to moderate; a limit, an impediment, a boundary, a restriction; a few, a short time; a threshold: *áing c'í*, to fix the limits as to time; com., *áing ník* to fix the day; *ái-ái-áing* the boundary or limit; *áiing g'í*, to appoint the time; *g'í áing* to set a task; to appoint or set a time, as for executing a warrant, or collecting taxes; *ni'eng-áing* the term of years contracted for; *áiing nu'ang*, expiration of the time; *ái áing* or *ái áing-li'ong* unlimited, abundant exhaustless, infinite; *áiing líe* to fix regulations as to time and work, *áiing gá* to limit prices, as officers do in times of scarcity; *áiing u'ang*, to limit one's eating, to diet; *áiing hi'ong*, to regulate time, as for study, by the burning of incense sticks; *áiing ku'ang*, to set large limit, as to time; *áiing g'ing*, to set strict limits; *áing s'á ng-n'ik* limited to three days.

限 *áing*

- 1 令媛 *ái*
- 4 珠險 *ái*
- 7 阨窮 *ái*
- 9 手扼 *ái*
- 11 扼落 *ái*
- 13 壁燜 *ái*
- 17 限止 *ái*
- 20 年限 *ái*
- 22 年限 *ái*
- 25 限例 *ái*
- 27 限碗 *ái*
- 30 寬限 *ái*
- 2 愛 *ái*
- 3 媛 *ái*
- 4 靄 *ái*
- 5 儗 *ái*
- 6 曖 *ái*
- 7 曖 *ái*
- 8 隘 *ái*
- 1 阨 *ái*
- 12 扼扁 *ái*
- 14 肩頭 *ái*
- 15 燜炭 *ái*
- 16 燜火 *ái*
- 18 限日 *ái*
- 19 界限 *ái*
- 21 拘限 *ái*
- 23 限滿 *ái*
- 24 無限 *ái*
- 26 限價 *ái*
- 28 限香 *ái*
- 29 限價 *ái*



"Sketch" (1820-96).

Dr Balderni.

## Sketch.

- a native of Bloomfield (1820) + Member  
of The Old Presby<sup>m</sup> Church at head of "the  
Green" - which was also the church-home  
of my wife & our parents, brothers, sisters  
& of a wide circle of other relatives & friends  
- received High School Education at the  
Bloomfield Academy (now the German Theol.  
Seminary) situate at the foot of "the Green" -  
where I also served as Assistant Teacher -  
- graduated at Princeton College 1841, receiving  
from the same (as my Alma Mater) ~~the~~ various  
degrees & honorary titles ~~that adorn my name~~  
- taught school three years (1841 - 44) in  
a State academy in Cecil Co. Maryland -  
graduated from Princeton Theological Sem<sup>y</sup>  
in 1847 - ordained as Evangelist in our  
old church & we were married in the  
same - left for China November '47  
in sailing vessel round the "Gape of

Good Hope" under the "Am Board of  
missions, arriving in Spring 1'48 at our  
field in Foochow, which is in about  
26° Latitude (Same as South end of Florida)  
- we labored together in that field 47  
years (which <sup>is</sup> included short furloughs  
in U.S.) 1848-1895 - learned the  
native language & wrought all our  
work without aid of interpreters -  
This extensive work was in the Literary,  
Educational & Evangelistic departments -  
(1) the Literary work included an Anglo-Chinese  
Dictionary of 1100 pages with MacLay of  
the Methodist Mission as Collaborator,  
a "Manual" of the Foochow Dialect, <sup>260 pages</sup> the  
joint work of myself & wife, and the  
translation of the Bible into the dialect  
in concert with Committees of the three  
missions - in addition there were pre-  
pared various books & tracts, all in the  
F. tongue - (2) the Educational work was  
the founding of schools & superintending

them in cities & villages of the District  
(in this line my wife performed a very ex-  
tensive work during the years of our exile)  
(3) the Evangelistic work embraced the founding  
of churches in concert with the members  
of our Mission — teaching, preaching, touring  
etc. **through** valleys, plains & mountains  
inhabited by people of all sorts of occupations  
— journeys were by boats & sedans, as well  
as the most primitive kind of locomotion —  
— my last & most important literary work  
was a careful revision of the Dictionary for  
a new edition, and of the Fovehow Bible,  
which in its improved form has been in  
use to the present time.

We retired from the work in 1895 & the one  
who worked so faithfully by my side passed  
to the heavenly home in July 1896. —

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You have several times expressed the wish that members of the mission should write you frequently. This seems an admirable plan as thereby you will be better acquainted with the field you are trying to superintend with half the globe lying between. Recently I asked you acceptance of a map of Foochow. Failing in the first attempt the map sent you was gotten up in haste and just on the eve of despatching the mail. Am sorry it was no better. However I hope it will answer <sup>but some times</sup> a good purpose. This time I enclose a sheet on which are represented the god & goddess of the Kitchen - called the Kitchen Grandfather & Grandmother. This picture the people paste up in their houses near the furnace when the cooking is done and incense is burnt before it on the 1<sup>st</sup> & 15<sup>th</sup> of each month. The god & goddess occupy the space just below the center of the picture. Perks of good fancy the figure directly in front of these two personages to be a man weighing and presenting thanks, petitions, or offerings. The 3 characters  $\times \times \times$  mean Gold & Silver Treasury. To the right and a little to you left are two persons weighing out treasure while near them sits a comfortable looking old gentleman waiting to record the amount. On the opposite side of the picture and near the goddess are two women are engaged in the culinary department - one superintending the frying pan and the other blowing the fire through a tube just as people used to do at my grandfathers many years ago and just as people in Foochow do at the present day. A third man whose eyes tax our sympathies is carrying in his hand an indefinite something presumably good things cooked for his sisters in the Kitchen. Further indications of prosperity we find at the bottom of the picture where various domestic animals are congregated - poor things they ought to feel glad they are on ink and paper. A boy is about frying 4 three characters and another one holds a candle. Characters at the lower corners specify the days when the soot must not be scraped from the bottom of the frying pans (they compound by this by using the Kitchen cleaver) and at the upper corners are tables giving the 24 Solar terms and showing the length of the respective months of the present year. The large black character Hok at the top means Happiness and below it <sup>is represented</sup> a procession the principal personage of which is the god himself seated in a chariot en route for the Gate of the Southern Heaven.

Kitchen god see Sorbelle vol 2 pp 81-85.

Chinese Year vol 2 pp 13-18.